Makassar 066
Minangkabau 0D10
Javanese 0E5
Amboh 0NF
Kubu 0D8

I 585 836 121 [295 cont.] their virginity to a stranger in the temple of Mylitta.

It should suffice to note here that I have tried to give an explanation of this matter in my essay on the primitive forms of marriage.

We thus find as a rule among most of the peoples that the girl does not marry as a virgin, either as a result of the jus primae noctis of the father or because she is permitted to surrender herself to utter licentiousness before marriage. There are some peoples, however, who are an exception to this rule among whom maidenly chastity is prized and even required as a condition for marriage, for example, among the Javanese, the Malays of the Padang Highlands, the Makassarese and Buginese, etc. Among a few of these peoples, it is even customary to verify the woman's virginity publicly. Among the Madurese, for example, two women, after an examination, state that the bride is still a virgin, after which, among prominent people, cannon shots are fired, whereas in the opposite case, the young man has the right to terminate the marriage. Among the Makassarese, too, something similar takes place. [296] The cases where virginity is prized, however, are limited to only a few peoples; the opposite, as we have said, is the rule. We can therefore say that the latter must have formerly prevailed in general as we still find it among the Batak. We learned from the Ambonese that even Christianity and Islam have failed to alter this.

MK Mn J ● 836 582 A 582

I 837 While chastity before marriage leaves much to be desired, it seems that as a rule strict morality is observed during marriage, at least the men demand this of their wives. This is the case among nearly all peoples, and adultery is punishable, or at least was formerly, by death for the guilty parties, or, more precisely, the husband has the right to kill the man whom he catches in the act of adultery with his wife. Not all peoples, however, value the woman's chastity during marriage. Some see nothing wrong in their wives' association with others. Among some one even finds the peculiar custom of relinquishing the

K 837 574

562 school, they separate. Otherwise there would be trouble,
584 criticism, and shame. Andi says that when they see Dutch
883 manners the latter appear as very strange. He also re-
181 marked that the Ambonese here (many of them at the army post) follow the Dutch way, the boys and girls being seen together. But the Buginese think this is awful, and say that even the Ambonese look ashamed because the Buginese stare at them. And the Buginese youth have not offered any resistance yet. Here again we see the lifeless, stagnant quality of even the Buginese youth. There is no singing together. There is no dancing together. There are no pantun contests and the like.

521 As for the "proper" man or woman, they have ideas such
581 as being pretty, a good cook, etc., but they don't discuss
834 it. As for the women, he says that it is doubtful, though possible, that they discuss the looks of men, etc., in private. But he would be very ashamed to do it where he might be heard (if he were a woman). They don't think of such
836 things, says Andi. As for pre-marital sex relations, he
848 says that it is almost non-existent among the women. Rarely,
562 there is the case of a bastard, but it causes a great scandal, and the woman's reputation is ruined. No one would marry her thereafter. As for the men, they are generally not virgins, especially the nobles. This is because they may get a slave or a commoner girl on the sly. But, it is emphasized, it must be on the sly, because this is not good. There are evidently a fair number of easy women (widows, etc.?) in the town, not in the kampong, and the boys use them too.

585 As for wedding rites, they have the nikah first and the
591 price is paid at that time. The women are not present. Then
182 the adat rite is held and for three days they stay in the bride's house. After that they stay three days in the groom's house, then returning to stay at the bride's house. If possible, the man then tries to get his own house. Thus the presence of matrilocality is clear and one can see the mix-up of this with Mohammedan practice or perhaps there is an internal tendency toward patrilocality. This is the same as before. The man is the head of the house, but it usually, or often, belongs to the woman.

565 As for social classes, they say there has been little change,
567 except in the organization of Bone. There is little change in
178 the nobility. There is a clear existence of slavery although all of the slaves are legally free. Formerly they could not leave their master, but now they may. And many do. They said that they go to other places and often lie about their past